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obdurate if they can read his book without a quickening of their conviction that they ought to be more devoted to finding the place and the way.

Mr. Crafts is a social evangelist rather than a sociologist, and I am often ready to confess that the class he represents may temporarily do more good, if they are judicious, than the other class. It is well for us to be told forcibly that we must bestir ourselves if the world is to be redeemed. Agitation is wholesome when conducted by men of good will, who have positive beliefs, even if the things they believe are not relatively as important as the agitators imagine. For this reason the book is to be welcomed.

ALBION W. SMALL.

Ruling Ideas of the Present Age.—The Fletcher Prize Essay for 1894, by WASHINGTON GLADDEN. Houghton, Mifflin & Co. 16mo., pp. 299. \$1.25.

DR. GLADDEN never fails to provoke thought—yes, provoke is the word. The virility of his style often becomes pugnacity. He defies opposition instead of conciliating prejudice. True, he sometimes makes monsters out of mild misdoers, and belabors them relentlessly for constructive crimes. But even in these cases it is edifying to see his ruthless logic lay on the blows, though we are obliged to think he rather thoughtlessly concentrates the castigation.

This little book, apparently adapted from pulpit discourses, does not claim to present novel ideas. It tries to enforce some vital Christian conceptions. I wish it could be read by every intelligent person in the land who wishes to be a better citizen. No candid reader could fail to receive spiritual quickening from its arguments. Jews and Agnostics might accept many of his principal conclusions, without admitting that they depend upon the reasons alleged.

It is not necessary for such a book to convince at every point in order to do splendid service. I feel the need of a much broader treatment of the ethics of property (pp. 158 *sq.*); of more precise analysis of public opinion (p. 207); and of more judicial treatment of supposed "Pharisaism" (p. 233). But these are minor details. The whole argument is heavily charged with moral galvanism, and I prefer to herald rather than criticise.

The following epitome will indicate the course and quality of thought:

1. Needed social reconstruction depends upon a new conception of life and duty (p. 3).

2. It is the object of the book to point out some of the changes in men's thinking which the present conditions of Christian society most clearly indicate (p. 15).

3. The relation of man to God, *i. e.*, the meaning of the Fatherhood of God, is a subject concerning which there is need of clearer ideas (p. 19).

4. There is need of clearer ideas respecting the brotherhood of man (p. 33). "Before the kingdom of God can fully come a great many Christian people will have to change their minds concerning the true nature of charity" (p. 37). "Beyond all controversy this pauper class owes its existence, in large measure, to the subtle selfishness of the almoners of charity, who are more willing to bestow a dollar than to give a helping hand" (p. 40).

5. There must be reconstruction of ideas concerning the independence of the individual as related to the solidarity of society (pp. 63-96). "In large sections of the Christian church the crucial question respecting the Christian life is 'How do you feel?' Salvation, or at any rate the evidence of it, is, according to this view, a satisfied and pleasurable feeling. . . . Those who make the most of their own personal moods and tenses in the matter of religion are the kind of persons who can easily convince themselves that they could be happy in heaven while their next of kin were weltering in everlasting torment" (p. 65).

6. There must be revision of our ideas of the sacred and the secular. "There is no kind of work in which any man has a right to engage that is not in its deepest meaning sacred work" (p. 116).

7. There must be reconstruction of our ideas of property (pp. 137-162). "It may be supposed that such a conception would call for the bestowment of all we have in almsgiving and charitable work. . . . I can conceive that a man might not give one dollar in what is known as charity, and yet might use his whole wealth in consecrated ministries" (p. 158).

8. We must clarify our views of the relations of religion and politics (pp. 165-187). "We have a service, in some of our churches, preparatory to the sacrament of the Lord's Supper, and we are wont to spend some hours of reflection and prayer in making ourselves ready worthily to enter into that solemn service. . . . There is quite as

much need of a deep and genuine religious preparation for the discharge of all the more important duties of citizenship" (p. 178).

9. We need to consider the relation of the individual to public opinion (pp. 191-215.) "The force which we describe as public opinion is not always wise when it is strong. . . . If it were the aggregate thought of the whole multitude it would be less likely to go astray; the concentrated passion of the multitude is not so safe a guide (p. 203).

10. We need to detect modern Pharisaism (pp. 219-241). "Pharisaism was the deification of detail, the apotheosis of the trivial. It put so much stress upon minutiae that no weight was left for things momentous" (p. 227).

11. We need to overcome irrational partisanship. "A good share of the disputes about social reform that are always filling the air arise from the fact that some persons see one side of this question very clearly and refuse to see the other; and about an equal number are equally perverse in their determination to stand and look on the opposite side of the shield" (p. 262).

The postulates upon which these claims rest are (a) the immanence of Christ (p. 274); (b) human relations are not contractual, but vital and organic (p. 285); (c) the presence of the kingdom of God (p. 289).

This extended notice is due because an occasional book of this quality is of more social and perhaps sociological consequence than dozens of purely scientific treatises.

ALBION W. SMALL.

Anarchy or Government? An Inquiry in Fundamental Politics. By WILLIAM M. SALTER. T. Y. Crowell & Co. 16mo., pp. 176, 75 cents.

A GENIAL and wholesome discussion of etymological and ideal anarchy, rather than of the ugly reality that bears the name. Mr. Salter finds that "anarchy" and "liberty" are practically synonymous; that in a society of thoroughly good men compulsion which limits liberty would be unnecessary; hence anarchy is ideally possible and desirable; that in view of this desirability of liberty or anarchy the practical problem of government is: How far may a community or society use force in attaining its objects? The author's answer to the question is that government is justified in maintaining defensive war, in protecting life and property, and in promoting the higher ends of